

THE
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DECEPTION.

TO THE EDITOR.

AFTER a prosperous reign of many thousand years, finding my authority too secure to be assailed, I purpose occasionally indulging myself, during the winter evenings, in giving you a sketch of my intercourse with the world. To write my history would require an amanuensis of Miltonian birth, but I will try, without pretension to talent or principle, to treat you with a few plain hints, particularly in reference to my *present* career. The precise moment of my birth I cannot state, but I can just remember the first brave act I performed. I saw a happy couple, pure from the hands of their Maker, the parents of a numerous progeny, the residents of a Paradise : to them I proposed the delusive hope of God-like knowledge, of increased happiness, and of sovereign power; and here I succeeded, and brought

“Death into the world, and all our woe.”

Here commenced my reign, and ever since, through all ages, and in every place, I have been general counsellor. Kings, courtiers, and priests make me their confident, and amid ten thousand changes of custom and fashion, I have still maintained my repute. Though invisible in person, I am almost omnipotent in power; and though I have been the means of doing injury to most, yet all seek my company, and caress me as a friend. I attend all ranks, and pay my visits to the cottage and the palace. At every mart of commerce, and at every manufactory, I reside, and without me the proprietors could do nothing. The ladies consider me their dearest friend, and the gentlemen acknowledge my services as invaluable. Where man is I am, and, in the absence of real merit, I am especially employed. My object is always to present a *fair outside*, to speak to the eyes and ears,

and to prevent suspicion and inquiry. *Appearances* are the points to which my skill is constantly directed, whilst, by flattery and false hopes, I persuade mankind to shut their eyes upon facts.

To you, Mr. Moral Reformer, I intend to be frank, for even if you should betray my confidence by divulging my secrets, I have so long deluded the world by calling good evil, and evil good, that many of your readers, for want of confidence, will consider this act as one in perfect keeping with the rest. **DECEPTION** is my name, and, like all liars, I am seldom believed when I tell the truth. I candidly acknowledge that I am an old sinner, and as a confession of evil deeds is said to be a sign of **repentance**, so far as you can rely upon my sincerity, I now present *that* before you.

I attend all the markets, and assist in preparing the various articles for sale. The short-weighted butter I make to appear larger in size, by hollowing the under side, and the newest churning I place at the top of the basket. The eggs imported from Ireland, or collected in the North, I order to be cleaned, and placed, a few at a time, in a farmer's basket, with a little hay, and sold as farmers' eggs. The sale of cheese is promoted by polishing and greasing the outsides, by piling them up so as to hide the blemishes, and by mixing the best and worst together. When a buyer comes in, I say, "Now, mind which cheese you try, so as to give him an over favourable impression of the quality." Though there are only about two dairies of Leigh cheese, made in that parish, yet you cannot call at a wrong place for this article; even those whose supplies are exclusively from the Fylde, have good "Leigh cheese" on sale. It is one of my standing orders to farmers and others, to mind the *tops* of the sacks: if the potatoes do not show well there, the price will be less. And in wheat, oats, &c. the sample must do honour to the bulk. By the sample trade I have often set men at variance. So bent are the people upon making every article look to the best, that it is without difficulty they are persuaded to pass off a middling article by a prime sample. In times of scarcity and high price of grain, I suggest the use of *substitutes*; and I remember, on several occasions, producing a real scarcity of "thirds flour," by causing it to be metamorphosed and mixed with meal. Like all great minds, I pay attention to the most *minute* affairs. To my cockle subjects I have said, "What is left must not be lost; mix the old with the new, and pronounce them all 'fresh': " and in an evening, as I have passed the fish-stones, I have been no little amused to hear them cry, "*Fresh* cockles, a halfpenny a quart!" Remorse, it is well known, seldom troubles my breast; but in the manage-

ment of a beast, which died in the country of disease, I certainly felt some qualms of conscience. The animal was brought into the town on Thursday evening at twilight; it was slaughtered in a retired place, and carefully concealed till Saturday night. The carcase, divided into several hands, by my direction, was cut up into small pieces, and mixed at the stalls with joints of good meat to avoid detection. "Your own price, your own price," cried the seller; and I observed many poor people, tempted by a "cheap bit," carrying away for their best fare that which contained the seeds of sickness, if not mortal disease. "Cheap," like the term "good," by long usage, has, in a measure, ceased to strike with effect, and therefore "Deception" now adopts astounding statements, even though these, like certain arguments, should sometimes "prove too much, and therefore nothing at all." However, the plan has been tried, and with effect. "Great bargains," I saw displayed at the front of one shop, while "considerably under prime cost," and "a reduction of fifty per cent." were puffed through the town, as the terms of sale for a "bankrupt's stock." Some of my friends content themselves with the flat and long since exploded lies of—"the last week," "the last day," and "positively the last night;" but these are become obsolete; they don't take; the present generation is so far on in the "march," that something *later* than the "last" is now looked for. In drawing up an advertisement of hats, to be handed up and down the town, my agent had put down the round number of 2000, but at my suggestion the first figure was altered for a 3: it's only the change of a figure, and it can do no harm: and this statement, like the Irishman's tale which was the same for every horse, old and young, served as well for Bolton, as Preston and elsewhere; for matters were so arranged, that the supply and the demand kept pace with each other, so that the stock was always 3000. Passing the nut market, when the over supply seemed rather to make the chance of profit uncertain, a novice in the trade espied me, and asked very obsequiously how it was to be done. "O," said I, "mind the rules of the trade: in the first place, take care that all the husks of your own cracking are carefully retained, and sold with the rest; next, shake the nuts well up, so that all the ripe ones, by leaving the husks, will measure as two for one; then 'flower' the top of your sack well with those that are shelled; but, above all, when you measure them to your customers, take care to let as many of the nuts as possible drop between your fingers." A man well trained was fixed upon his cart, calling out, "Cheap John, just arrived from Sheffield." Steel knives, made of cast iron, and silver spoons, with copper bodies, were knocked down at amazingly low

prices ; and after confounding the people with doses of *palaver*, shillings' worths were handed over "thicker and faster," from "the man that would ask no more and take no less," all seeming satisfied with this "fair and open sale," and with the lumping bargains they had made. Of the permanent utility of the articles I say nothing ; it is sufficient to say, that both buyer and seller seemed satisfied. Several of the fraternity were busily employed in the streets, offering waistcoat pieces at Yorkshire prices, and others silk handkerchiefs of India manufacture. These were carefully concealed under the breast of the coat, as an indication of their being smuggled, to induce the unwary purchaser to think that he was getting, in the lowness of the price, the portion that should have gone to the exchequer. Brass candlesticks, horse combs, &c. were carried about for sale, "cheap, and the last pair I have left." But the Irish pig men outdo all beside, though they are the most indiscreet agents I employ. The cautious old farmer, upon whose simplicity Patrick calculates an exorbitant profit, gives credit to nothing that he says ; in homely phrase, "it comes in at one ear, and goes out at the other." And, therefore, with all their intentions to deceive, if they at all succeed, the merit is not attributable to the duplicity of the swine merchants, but to the want of judgment in the purchaser. A celebrated book man graced the market with a stock adapted to the times. I assisted him the night before in making ready. We assorted, cut, covered, painted, labelled and finished them off in style. The old fashioned plan of stitching, as essential to firmness, we abandoned for the ready and fashionable mode of glueing the sheets together. As for the difficulties arising from various sorts, and subjects, and pages, we easily settled that : the only insurmountable difficulty was, that royals, demies, and foolscaps would not bind together. Aristotle I saw him sell in a drunken company for a New Testament ; and for a perfect volume of the Methodist Magazine, twelve odd numbers, several of which were duplicates ! This was done with the assistance of that never-failing "soothing syrup," a pot of beer. He had on his stall several odd volumes, which were prepared for sale, as "perfect works," by the erasure of the number of the volume on the title page. "There is roguery in all trades but ours," say the booksellers ; but, I promise you, I am as active here as in any other craft. Standing in a shop in the Market-place, towards evening, a poor, lame, decrepit beggar with difficulty mounted the three steps at the door, and asked for something to pay his lodging. His tale was as lamentable as I knew it was false ; but, by his contortions of body and pitiful accents, he secured a penny. Curious to see the cleverness of an old disciple,

I watched at the steps, which he descended with all the ease and facility of a sound man. The penny had cured his lameness, and his eyes were now directed upwards to the various signs which appear on the walls, till fixing upon "The Shakspeare," he bolted up the yard with all the alacrity of a youth. I always take care to cover my impositions with strong professions of humanity, hence, on market days, my beloved friends, Dr. ——, and Dr. ——, in this respect, have made full proof of their ministry. Knowing that the gullibility of many people is equal to their sufferings, from "a certain disease," I have taught them to spread as widely as possible their professions of disinterestedness and sympathy. I offer the following as a specimen of my ability in training these men to gull the public :

Dr. ——, from London,

Seeing so many of his fellow-creatures suffering from the ravages of that distressing disease, and knowing that many valuable members of society are falling a sacrifice to the baits held out by ignorant pretenders to the medical art; feels himself imperatively called upon to warn the public against trusting themselves in the hands of boasting impostors, while, *alas*, how many melancholy instances have we before our eyes of those unfortunate victims, who have fallen into this snare—many a man, upon whose life hung all the hopes of a tender wife and darling offspring, and all this might have been prevented had he opened his situation to Dr. ——, who is anxious to soothe the ills of human misery, is consulted daily by either sex, with every reliance, and pledges himself he will neither IMPOSE nor DECEIVE any who apply to him, by holding out promises he is unable to realize. Thousands, after having been deceived by IGNORANT BOASTERS OR DESIGNING IMPOSTORS, can testify of their being cured by him.

So lucrative is this branch of the medical profession, that one of these doctors regularly employs three men in preparing and distributing his bills. He keeps a printing press on purpose, and so large is his circulation, that in printing, posting, and distributing, these three are kept in full employment. There is nothing I love so much as quackery; but as the subject is so copious, I will reserve the history of my exploits in this department to a future opportunity.

The extent of my influence, and the number of my emissaries, are but little known; and could I, by some magical effort, unveil for a moment to the simple and the unsuspecting the *real* sentiments, feelings, and operations of this nether world, what an impression it would produce! I attended the late horse fair at Preston, and I assure you I never had a harder week in my life. For a long time previously I was busy "making up," and it is no little addition to my fame to know that many unsound horses were passed off, through the arts and mysteries of the profession, as "sound of limb, wind, and eye sight." I always work according to my

material. The jockey and the Irishman I instruct to dress trim, and warm up, and in selling to swear and lie in perfect character; while the old farmers' tricks are more of a negative quality. Having little to say, they seldom involve themselves in self contradiction: the simplicity of their manners, and their apparent ignorance of the world, lead many to think that "they have no ill in them;" and hence those who have "plenty of money and little judgment" get nicely bitten. They are considered *flat*, but they are sometimes as sharp as the "sharpers" themselves. It is well known to my friends that I have a specific for "broken-winded horses," but it is only temporary, and hence we sometimes fail of success. One of my fellows, at the Preston fair, sold a "tit" worth £5 for £16, by this expedient, and of course gave "a warrant." He gave a false name of himself; but the deception was discovered before he got away; and though he had the pleasure of a lodging in the lock-up, he got clear by returning the money. To induce sales it is not uncommon for partners to divide, one to be the seller and the other the buyer of their own horse: they bargain, and haggle, and dispute, till they come near a bargain, and having as they suppose excited the attention of some other persons likely to be purchasers, they break off at a trifle, expecting, and sometimes succeeding by this trick, to induce others to fall in for the bargain. Time would fail to tell of the tricks of horse dealers, and there is no season in the year at Preston during which more honour is done to myself than at "the great Saturday week."

Swindling is a game which I have always delighted to honour. The idle and the dissipated are generally led to this as their last resource. The newspapers teem with accounts of my audacity in this line of business. I had lately an ephemeral establishment in Manchester that acted admirably well. My agent and company gave out that they were some great ones, and established a register and agency office. The applicants for situations were numerous, who, being flattered with the highest prospects of success, were induced to part with liberal fees; and so unrelenting am I in all my institutions, that plans were adopted to manœuvre from some deluded expectants the last penny they had in the world. One morning before day-light the whole establishment disappeared, and hundreds who had been on the tip-toe of expectation were seen surrounding the door, bewailing their disappointment and the loss of their cash, and cursing all the world for villains.

The following paper will disclose the design of another of this fraternity. It was carried about in Preston, along with a book of subscriptions,

purporting to have been collected in the neighbourhood, with a statement at the head that £22 had been subscribed in Liverpool. Suspicion being raised at a certain place where he called, the bearer was asked several questions, who, in return, stated, that if the gentleman had any doubt, he would fetch a certificate of the truth of his statement from a respectable neighbour. He went, but never returned, and was seen about the same time by another person decamping with all speed. The document is a forgery, and was drawn up in a certain public house the night before, by a celebrated artist in these articles, and cost the moderate sum of four pence. It is as follows :

Borough of Liverpool in the County Palatine of Lancaster.

TO WIT—We, the undersigned magistrates, minister, and churchwardens of the borough of Liverpool, do hereby certify that the bearer hereof, William Johnson, a carrier has met with a most grievous loss, by the death of six horses and three cows, within the last two years. One of his horses died last Monday.

The said William Johnson having a wife and four small children to support, and no means whatever left to replace the loss but by making application to the charitable and humane; therefore, in consideration of his great loss, we strongly recommend him as one worthy of humane consideration.

Given under our hands and seals, at Liverpool, this twelfth day of November, 1832.

Charles Horsfall, Mayor *

Thomas Brancker *

I give you the above sketch, Mr. Moral Reformer, as a foretaste of what I have in reserve. Little do many know of my depth, subtlety, and extensive influence in the world. I am the unseen presider at all public parties; no one attends public worship with a better grace than myself; and I support many a reverend gentleman in his exhortations to "resist the world, the flesh, and the devil." The lawyers, auctioneers, and mock patriots are fond of my company, and the—but I am anticipating my next month's task, and must forbear. Of Jesuitical extraction, my constant aim is to make black white, and white black. I glory in deluding your race; and though you may attempt to oppose me, my authority is so entrenched in the feelings and habits of all classes, that I hold you all at defiance.

I have the honour to subscribe myself,

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VISITING AND RELIEVING THE POOR.

"PURE and UNDEFILED religion is this, to VISIT the FATHERLESS and WIDOWS in their distress, and to keep ourselves unspotted from the world."

There is no duty which comports more with the genuine sympathies of nature, with the dictates of enlightened reason, or the genius and precepts of Christianity, than that of VISITING and RELIEVING the poor; and I may safely add, that there is no duty so generally neglected or so badly performed. If I am met with the argument, that we have benevolent institutions in abundance, I answer, this does not invalidate my assertion, but, however strange it may appear to some, rather confirms it. I can offer irrefragable evidence of the misery, distress, and sufferings of the poor, and that they are awfully NEGLECTED. The establishment of dispensaries, lying-in charities, and eleemosynary institutions prove, in reference to the poor, what the enlargement of prisons does in reference to crime, that they have been *really neglected*, and that instead of *preventing*, we are constantly preparing for an augmented quantity of poverty and crime. Have poverty and misery *receded* in proportion to the increase of benevolent societies? No. In the first place, the formation of these societies clearly supposes a great want of that diffusive, *personal* benevolence, which would certainly prevent the increase of poverty; and, in the next place, they double its extent, by calling every feeling into exercise, in the breasts of the poor, with which poverty is allied. To come to the point, reason and revelation teach us, that though there will always be rich and poor, they should *not* be *divided* as if they were different orders in creation. They should amalgamate together, court each other's company, hold constant intercourse, and share each other's joys and sorrows. Instead of this, every mark of distinction is raised; residence, titles, association, habits; every thing, whether in civil or religious society, is marked with the exclusiveness of a caste; and an *honorary, bastard charity* is introduced, by *subscribing to societies*, to meet its unsocial effects, and to perpetuate this ungenerous distance. "Oh," says the gentleman, "don't expect me to descend the cellars of the poor; don't impose upon me the ungrateful task of inhaling the pestiferous effluvia of the sick man's room; how can I spare time from the counting house, or disappoint the party I have engaged to meet, to attend to the inferior matter of inquiring after the well being of the fatherless and widows in the back streets. Besides, how degrading to a man of my standing in society! I should be marked, and talked

about in my circle, and slighted by all my 'respectable' companions. It is not agreeable to *my* habits, nor do you see men of rank spending their time in this way. And if it were known that I was given to administering relief *personally*, my gates would never be shut, for so expecting and impudent are the poor, that I should be teased every day of my life. There are the poor laws and societies for all these purposes, and if not, let others be formed: here is two guineas to this, and one guinea to that; but I must be excused any personal service." Hence it is that instead of **PERSONAL LABOUR**, which is every where wanted, men get off with a paltry subscription, make proxies of committees, abandon the poor to the merciless agency of hirelings, and actually at the same time get "honour from men," as liberal supporters of benevolent institutions. *Personal* labour, though in some cases less ostentatious, is quite opposite to this, and is the only duty that can ever raise the poor in the scale of society: it not only prevents much poverty and suffering, but ascertains its causes, extent, and aggravation. It has at least the following good effects. It excites the social sympathies, strengthens the bonds of friendship, and prevents most of those groundless accusations which the rich are constantly preferring against the poor, and the poor against the rich. How different is the feeling of generosity, when putting half a crown into the hand of a poor widow, acknowledged by the grateful smiles of her hungered children, by whom she is surrounded, to that which accompanies the accosting collector, "I have called for your subscription, Sir!" Ah! the pleasures of a generous heart have no room for expansion within the frigid atmosphere of societies composed of patrons, committees, collectors, and distributors. In the Sheffield Iris, I notice an affecting appeal to the benevolent, by a society, for funds to relieve the distresses of the poor; and these are common in every large town; but how seldom are they responded to in a manner to meet the exigency of the case! My appeal to every wealthy man would be, to go and *visit* the poor, and that would be superior to all beside to induce his liberality. This practice also affords **PROPORTIONATE** relief. Is this done by subscriptions? Are the *necessities* of the people the *measure* of the subscription? No. The amount given by my friend, Mr. ——, and Dr. ——, is the guide. Let a man *personally* visit the poor, and he will have a much better rule—the *wants* of the sufferers. Sometimes the subscriptions of gentlemen are echoed as magnificent; but for my part, comparing them to the *necessities* of the people, to the *benevolence of our forefathers*, to the *means* of the givers, and, especially, to the sums expended on other *inferior* objects, I have generally

considered them as paltry and contemptible. Nothing but *personal* visitation can produce a *liberal* giver, and hence I am not surprised when I hear of a man who would halve a sovereign to a charity, and yet give £50 to an election fund. But, what is of still greater importance, if personal visitation were adopted, and if kind and brotherly feelings were cultivated, a great mass of poverty would be *prevented*. No small share of the want which appears at the boards of our charities arises from ignorance and vice, suffered to accumulate, for want of a generous friend to advise and correct. Let the intelligent and the virtuous, who are in affluent circumstances, "descend to men of low estate," visit their habitations, make them their companions, give them wholesome advice, show a generous disposition and a *good example*, and let this be general and regularly pursued, and the good effects upon the morals of the poor would immediately be seen. Intoxicated with the pride, and pomp, and vanities of the world, we have *neglected the poor*, till, by the wide-spreading influence of vicious habits, their numbers and their poverty continue to multiply; and instead of retracing our steps, and breaking down every barrier of social intercourse, we still by our conduct say, "Keep them at a distance: the overseers' office, the workhouse, the dispensary, the soup house is the proper place for their relief." Besides, by visiting the poor, while from a religious feeling we should be led to relieve *actual distress*, as Englishmen and as fellow citizens, whenever the poverty of the people was not connected with age, infirmity, or bereavements, but evidently resulting from national causes, we should be led to seek after relief more permanent and honourable than charity. For I am quite sure that no man with the least feeling of patriotism in his breast, could long endure to see suffering like that of our hand loom weavers, without seeking a general remedy, in a revision of our national policy. If, by personal visitation, temperance, industry, and economy could be introduced among all the labouring classes; if relief could be obtained for the able bodied by raising the value of their own industry, the relieving of the *necessitous* poor would be an easy burden, and one which we should all bear with pleasure. And bad, I will say, is that system which, either by poor laws or societies, induces men and women to neglect the duty, the pleasure, and the manifold advantages of personally visiting and relieving these. I don't deny that good, in the abstract, has been done by *honorary* charity; but I wish to maintain that by substituting this for personal attention to the poor, a *greater* good has been neglected; and that this plan has this peculiarly bad effect, that it constantly *increases* the evil which it is intended to remove. I have ar-

gued thus upon *principle*, upon what is the *duty* of us all, not what the majority of men are *willing to perform*. And, therefore, on the ground of *expediency*, if it were asked—as I know it will by many who read these remarks—"So long as men will not do their duty by *personally* visiting and relieving the poor, had we not better continue to do *some good*, through the medium of societies, than suffer the poor to be totally neglected?" I am disposed to answer, Yes; but in connection with this, let the other duty be *incessantly* cultivated, lest the form and fashion of the one destroy the obligation and utility of the other. The adoption of every new society is a fresh *expedient*, arising out of the unwillingness of Christians generally to do their duty. The number who feel for the poor, and are really wishful to better their condition, is very few; and, therefore, to accomplish the object in a limited degree, they have recourse to various contrivances. Balls and bazaars, to replenish the funds of charity societies, are now becoming common, and the man that would not give a shilling personally to the poor, for the gratification of dancing with the ladies is cajoled out of half a sovereign. This may answer as a temporary relief for a few extreme cases, but it is *perpetuating* the distance and disunion existing betwixt the rich and the poor, and blinding their neglect of duty. The rich and the middle ranks of society should be impressed with the duty of caring for the poor, from *principle*, and not as a *payment for personal gratification*. I regret most sincerely that our working population should need the aid of charity at all; and I regret equally that we seem to have so little love for our neighbours as to refer their cases to societies, and that even the funds of these societies have to be replenished continually by the proceeds of musical festivals, balls, bazaars, theatrical performances, &c. A real, *liberal, voluntary, cheerful, self-denying* attention to the poor is the rarest thing we meet with. Alas! on this point, as on most other *practical* subjects, whatever precepts may have sounded from the pulpit, the fact is, as the sequel will show, that the *example* of those who ought to lead in every good thing has been wanting. I beg here, as somewhat connected with the above, to subjoin the following sketch of

VISITS TO THE POOR IN LIVERPOOL AND PRESTON.

This statement refers to the visits of myself and Mr. Finch, of Liverpool, an individual who has long laboured in various ways to better the condition of the people. The first was in Liverpool, on Sunday, December 30; the next in Preston, on Sunday, January 7. Of our visit in Liverpool, I give the following abridged statement which Mr. F. published in the *Liverpool Mercury*.

Our labours were confined to visiting from forty to fifty families residing on the left hand side of Preston-street, beginning at Whitechapel; perhaps we visited about one-fourth part of the street, or rather less, and so appalling were the scenes of wretchedness we witnessed, that Mr. L. who has visited the dwellings of the poor weavers in different parts of this county, who can earn only from about four to eight shillings per week, declares *he* never saw any among them half so miserable as those we have this day seen in a small portion of one street in the very centre of the second commercial town of the most rich and powerful empire in the world. I think it due to suffering humanity to relate exactly what we saw, without any concealment or exaggeration; those who doubt may easily satisfy themselves by personal inquiries on the spot. My remarks will be upon the houses, rent, furniture, bedding, food, clothing, and employment of the inhabitants of Preston-street. In all the houses we visited, with few exceptions, each single room, from eight to eleven feet square, is inhabited by one, sometimes two families, in which they both eat, drink, cook, wash, and sleep. These houses are in general in a dilapidated state, with broken doors, mouldering walls tumbling to ruin, broken windows, in some cases no windows at all, and some without fireplaces; some inhabit the dark damp cellars, so low that you cannot stand upright in them, and not unfrequently subject to floods of water; in general these places are filthy in the extreme. The rent paid for these wretched hovels, scarcely fit for pigs to live in, is from 1s. 6d. to 3s. per week. The landlord, not willing to be troubled with collecting the rents, lets the house to one person, who collects from the rest; thus for a house worth not more than £12 per annum, between £40 and £50 is paid to the middleman by the subtenants, and thus, after the labouring classes have supported every other in society, one out of every six or seven families has to give one-fourth at least of what is left to support another idler from among themselves. The furniture, &c. generally consists of two or three old broken chairs or stools, a common deal table, a few earthenware crocks, half of them broken, a pair of old bedsteads, (we scarcely saw one pair worth five shillings,) and a bed and bolster made of wrapping and stuffed with straw, no sheets or blankets, a dirty ragged coverlet was, in general, all the bed-clothes they had, in many cases there were neither bedsteads nor beds of any kind, but women and children compelled to wrap themselves up in a few rags, and lie upon the bare boards. The food of these people is as coarse as their furniture and lodging: we found them dining as they do in Ireland, upon potatoes with their jackets on; very few appeared to have a taste of meat,

and but very little bread. In one small room we found two widows with four children, without bed or furniture, who sleep upon a few shavings laid in a corner of the room, with very few rags or bed-clothes to cover them; there was no bread, no potatoes, no food of any kind in the place, except a few fish gills thrown away in the market, which they intended to boil for their dinner. The clothing corresponded; it was all dirt, or rags, or both. Six persons in the forty families, we believe, could not clothe themselves fit to appear in a place of worship; not one individual among them all had been at a place of worship; very few ever attended; and why should they attend? no minister of religion visits any of them from one year's end to another, except in a few cases, when a Catholic priest is sent for to see one of them at the point of death; and one instance we met with of a clergyman of the Church visiting in similar circumstances.—The causes of all these evils we found to be ignorance, want of employment, low wages, and habits of intemperance.—This visit has determined me to devote every Sunday morning in this acceptable service to our great Creator, and to endeavour to prevail upon my brother members to form a committee sufficiently large to visit the whole town for the purpose of finding out all the drunkards, and inviting them to enter our society and to engage in this god-like cause. With this one reflection I will close for the present. If so much vice and misery is to be found in one-fourth part only of one small street, what must be the aggregate amount in the thousand streets, courts, and alleys of the great town of Liverpool! Shame on the town and all its inhabitants if this state of things be suffered to remain any longer. Friends, let us up and be doing.

In our visitation of the poor of Preston, we chose the upper end of Queen-street, and the cellars in Leeming-street, as affording a fair specimen of the poorest parts of the town. With few exceptions, these houses are occupied by weavers: they generally consist of a small house part, one bed room, and a work cellar: and for a house of this description the average rent is 1s. 10d. per week, and about 2d. for taxes, for all, however poor, pay taxes in Preston. The fire costs them about 1s. per week. When these deductions are made from their earnings, it is astonishing how they continue to live upon what remains. The *net* income of the calico and cambric weavers, taking an average of three months, and an average of workmen, is about 5s. a week. A single man is scarcely able to live out of weaving; but with this income, which, after deducting rent, taxes, and fire, leaves only 2s., how is a man able to maintain a wife and three or four children? This difficulty is relieved, first, by a little parochial assistance;

these families generally receive from 1s. to 3s. a week relief, according to the extent of the family; but many, who belong to out townships, are in the extreme of wretchedness, for if they apply for relief, the workhouse only is offered, to terrify them away. In the next place, if the family be small, or if the children can take care of each other, the wife either weaves at home or goes to the winding frame or dandy looms, and thus the poor creature, who should be supported out of her husband's earnings, stay at home to take care of her family, and enjoy the comforts of domestic life, is worked like a horse all week, has to wash her few clothes on a Saturday night, and clean up on the Sunday. So soon as the children can be admitted into the factories, they are sent, to make up the deficiency of the father's earnings; and thus commences the pitiful career of slave-like labour, of emaciation, and of moral depravity. By these means the scanty subsistence of these families is made up. Very much to the credit of this class, though they are bare of clothing and bedding, and have scarcely any furniture, they all seemed clean and tidy: their floors were washed and sanded, and form a great contrast to the wretched hovels we visited in Liverpool. Indeed, both as to circumstances and character, I consider those we visited in Liverpool much beneath those we visited in Preston. From inquiry in both places we ascertained this lamentable fact, that no *religious teacher ever comes to visit them, or inquire after their condition*, unless, as in cases of sickness, he happens to be sent for.

With this picture before us, what can we think of ourselves? What claim have we to the character of *humane*, or to the more honourable appellation of *Christian*, while we suffer these wretched families to remain in this destitute condition? By never going among them, we become callous to their complaints, and are ready to believe all the wicked and false reports which are circulated respecting them. Let a man *visit* the humble dwellings of the poor, and see their incessant struggles for a bare existence, and even yet their manly pride of independency, and he cannot withhold the tear of sympathy, the *practical* exercise of benevolence, and an ardent wish to join every philanthropist in seeking some **GENERAL REMEDY** for bettering their condition. While enjoyment and pleasure gladden every region in creation; while the delight of life beams upon every order of existences; and while one part of the family of man is superabundantly furnished with the comforts and luxuries of life, can we patiently endure to see the most labourious of our kind, but half fed, half clothed, in the midst of poverty and wretchedness, and that in a land of plenty? I repeat what I have said before, that the misguided public charities, operating with

the Stoical indifference of the wealthy, and the total neglect of the clergy, have served to perpetuate this condition of the people. When we learn to *love our neighbours as ourselves*, this state of things will cease. Amidst the blaze of religious profession, we should remember the admonition of the apostle: "If we love not our brother whom we have seen, how can we love God whom we have not seen?"

TEMPERANCE CAUSE.

It is with great pleasure that I have to record, from month to month, the growing prosperity of the temperance cause. So irrational is the practice, so diabolical the symptoms, and so appalling the effects of drunkenness, that to talk of the march of mind, or the schoolmaster being abroad—if an attack upon this monster had not made its appearance—would have been truly regarded as among those pompous, vain, and empty professions so common in our day, and by which the world is so much deluded. But I am glad to say, we have *facts* before us which speak for themselves. In America, the cause is taken up by the government; a great change has taken place in the public mind; and the effects of the operation of Temperance Societies are seen and felt among all classes. The following intelligence is most interesting:

CIRCULAR.

At a meeting of the Executive Committee of the American Temperance Society, holden in Boston, Sept. 21, 1832, it was unanimously resolved:

1. That it is highly desirable that meetings of Temperance Societies, and friends of temperance, be holden simultaneously on some day that may be designated, in all the cities, towns, and villages throughout the United States.

2. That Tuesday, the 26th day of February, 1833, be designated for that purpose.

3. That measures be immediately taken to accomplish the above-mentioned object.

The reasons which lead the Committee to invite the co-operation of all their fellow citizens in carrying the above mentioned plan into effect are the following, viz.—

1. It is strictly a national object, and one in which persons of all denominations, sects, and parties, can cordially unite, viz. the removal of intemperance from our country.

2. The means to be employed are in all respects unexceptionable, and adapted to meet the cordial approbation of all friends of humanity, viz. "Light and love," manifested in sound argument and kind persuasion, for the purpose of inducing all voluntarily to abstain from the use of ardent spirit as a drink, and from furnishing it for the use of others.

3. The success which has attended past efforts has already been the means of rich blessings to all parts of our country, and is spoken of with admiration throughout the world.

4. Philanthropists of the old world are now, on this subject, treading in our footsteps; and, while they acknowledge their obligations for the benefits, are extensively copying our example.

5. Whenever the plan recommended by the American Temperance Society (viz. entire abstinence from the use of ardent spirit as a drink, and voluntary associations for the purpose of showing, by united example, its benefits) has been adopted in Europe, Asia, Africa, as well has in America, it has been highly efficacious, and has been followed with most beneficial results, to the social, civil, and religious interests of man.

TUESDAY, the 26th FEBRUARY, it will be observed, is recommended by the Executive American Committee, on which to hold simultaneous meetings of the Temperance Societies, throughout the Union and the world. In deference to our warm friends across the Atlantic, as well as for the great good likely to be accomplished, I hope that every Society in Lancashire and in England will obey the call, and rally their strength on this occasion. And as *our government* has, as yet, manifested no sympathy with the temperance cause, I beg to offer another suggestion, and I deem it of the highest importance, that on this occasion, the 26th day of February, every Society in England, Ireland, and Scotland agree upon a PETITION TO THE NEW PARLIAMENT, "to discountenance all the causes and practices of intemperance."

Since writing the above, the following, relating to this subject, has been issued by the Committee of the Preston Temperance Society:

CIRCULAR.

At a meeting of the Committee of the Preston Temperance Society, held on Wednesday, January 23, the following minute was adopted:

Highly approving of the determination of the American Temperance Societies, to hold meetings throughout the Union, on Tuesday, the 26th February, Resolved, That we follow their laudable example, by holding a meeting on the same day. And we earnestly hope that all the Societies in this country will see the importance and utility of adopting a similar course. Among other laudable objects to be pursued at this meeting, we beg respectfully to recommend the *getting up of petitions to the new parliament*, to request them to *revise the beer bill*, and to adopt such other measures as are most likely to discountenance *all the causes and practices of intemperance*.

In petitioning parliament, there is one point which cannot be overlooked, that is, the evil effects of the late "beer bill." From the judge on the bench to the wife of the humblest weaver, all are convinced of the great curse inflicted upon the country by the passing of this bill. And yet, forsooth, this was trumpeted through the country as a magnificent measure for *the relief of the poor!* The writers in such papers as the *Times*, who diffuse these notions, ought to have better opportunities of judging personally upon this subject. The "jerry shops" are the greatest nuisances in the country; for though they are ordered to be closed at ten o'clock, they are frequently in operation all night; and the constables, having no authority to demand an entrance, are left without facilities for

detecting the disorders which are constantly practised. I am sure the country will petition, *en masse*, against this common destroyer of the health, happiness, and good morals of the people.

In *Scotland*, the Societies are numerous, and though complaints are made of their not being carried on with energy, I doubt not the principles are making sure progress. The following extracts from a letter which I have just received from our warm friend, Mr. Morris, of Glasgow, will be read with pleasure.

"The temperance cause in Glasgow and vicinity is deepening in the minds of candid and thinking persons, though not rapidly progressing. The Society here has printed the general 'Circular of the American Temperance Society,' and recommended a simultaneous meeting throughout Scotland, on the 26th of next month, to consult the best plan to give a new and a vigorous impulse to this righteous cause. I hope and trust great good will result from this movement. America is still gloriously triumphing. Two hundred thousand new members have been added there last year to the Societies. Oratory, poetry, philosophy, morality, religion—men of all ranks and all parties in that vast republic, who love truth, and feel for the honour of humanity and the glory of their country, are still fighting, and successfully fighting, the glorious temperance battle there. May these examples melt the frozen breasts of many in our lands, who hitherto have looked coldly on, whilst a *gallant few have battled well!* When will our parliament house be offered for the annual temperance meeting, and when will our leading M.P.s put forth all *their powers* in this *moral* reformation cause, as much needed as the reformation of the Sarum and Gatton system? Let us yet hope: truth is mighty, and shall triumph in all lands.—I understand you had a grand temperance soiree in Preston, which went off in high style. I wish I had been with you. You would be at *home*; and many, I doubt not, would feel that men and women can be *social, lively, and happy*, with the utter exclusion of those *wily drugs* which have spread 'lamentation and mourning' through a 'thousand thousand families of our land!'"

The *Temperance Herald*, in reporting the different Societies in *England*, gives the total number of members at 40,973; but the returns published are necessarily very incorrect. I should judge, from the inaccuracies which I happen to be acquainted with myself, and including the Societies not reported, that the number will not be over stated at 70,000. It is worthy of remark, and ought to stimulate our distant friends to additional exertion, that the Societies in *Lancashire* contain more than *one-third* of the number for all England.

These Societies, generally speaking, are making progress. Besides the increase of numbers, which I never consider as a certain criterion of prosperity, I have reason to believe that the temperance principles are being diffused, and their correctness generally acknowledged. I made a tour to Liverpool, Bolton, Bury, and Manchester, at the commencement of the new year; and though I met with a few hearty friends at most of

the places, there is not, I must say, that zeal which the importance of the work deserves, though with several individuals, who are real friends, there is a strong feeling for increased exertion. At the commencement of next month, I am intending to visit Stockport, Oldham, and Rochdale. A Society has been established at Lancaster, which is getting on well, and another, I am happy to say, at Walton, my native place, with flattering prospects of success. I resided in the village twenty-one years: during that time, I believe, I never but once was in a state of inebriation, and that was one Christmas, when, being a ringer at the church, we divided and spent our "fines." I am happy to be able to say, that the popular minister of this same church is now taking the lead in the temperance cause.

I am happy to say, that, at *Preston*, a marked prosperity attends our cause. We keep adding to our numbers, but, what is more gratifying, we have constantly an addition to our reformed drunkards: many have become moderate, and many who were formerly moderate quite abstemious. Indeed, the effect of our exertions is perceptible much beyond the pale of our Society, and I can speak from weekly observation, that a visible change for the better is most apparent throughout the town. If Providence spare our lives, we are promising ourselves, during the ensuing summer, a large portion of that pleasure which consists in doing good. Several of us intend to visit most of the towns in Lancashire, on the temperance mission.—I beg to recommend the Societies, everywhere, not to depend upon set speakers and gentlemen committee men, but set those to work who can relate facts and appeal to experience, and who, regardless of etiquette, have souls filled with enthusiasm in this god-like work.

THE ENSUING PARLIAMENT.

What should the people do during the ensuing session of parliament? is a question of importance. In the first place, let them *unite their energies* and *combine their efforts, once again*, for obtaining, in a constitutional way, the *completion* of those measures, which, by long perseverance, are now forced upon the consideration of the legislature. We owe it to the agitation of those whom we have perhaps despised, that we are not now the slaves of nomination despots, but are regaining the attitude of freemen who know and will maintain their rights. This is not the time to slacken. We have, in some measure, gained possession of the citadel—the commons' house—and let us not relinquish the warfare till the forts of corruption are all destroyed.

Government is no doubt ready with many changes and modifications, but it is to be feared, at the best they will be but half-way measures. If *correct principles* are not to be the basis of legislation, but hypocritically sacrificed at the shrine of aristocratical selfishness, "moderate," not real and radical reforms may be expected.

Ministerial papers make a great noise about the intended "church reform," which, from the statements given, is any thing but what it ought to be. The families of poor curates may certainly be anxious about the reduction of large livings, but what does the nation care about it? Will equalizing the livings, compelling an absent parson to attend and read prayers, or charging the farmers so many sovereigns instead of so many sheaves of corn, to maintain these parsons, satisfy the nation? If the nobility and the gentry are too poor, or the law of primogeniture too cruel, to provide for the younger branches of families, in the name of all that is sacred, don't perpetuate the existence of a church, either in England or Ireland, *against the will of the people*, merely that these idlers may get the gain; for I avow, that, with the present exhibitions of its progress, *religion is entirely out of the question*. *We want no national church*; and we can refer to facts to prove, that where the genius of this church has been most prevalent, religion has flourished the least. The most good has been done where *religious establishments*, national or otherwise, have been the least known, and where men, in the spirit of real religion, have gone forth actuated only by love to God and love to man. But it so happens, owing to the benevolence or superstition of our ancestors, that there remains, in the shape of tithes and church lands, great masses of property, and the party that has, by the permission of the legislature, long enjoyed its proceeds, is not willing to relinquish so much earthly treasure! Now, I would simply ask, What church has the most right to this property? If it be answered, The Church of England, I ask, Upon what ground? Was it originally left to this church? Is it meeting the wishes of the donors to apply it exclusively in this way? Does the majority of the country incline for an "ascendant" establishment, with a monopoly of power and property? No, no! The *only* reason why this church has any privilege to claim this property is, because the legislature conferred it; and the same authority that took it from the Catholic church, and entrusted it with the Protestant, can make any other transfer that circumstances may require. And however the government may think of throwing dust in the people's eyes, by a few modifications of little moment, while embracing the church as fondly as ever, the country will not be satisfied till the unholy con-

nexion is destroyed, and every party left to pay for its own religion. The country wants not to be a party to allay the jealousies, and abate the rancour of the ravens which are disputing about the carcase : the country wants the carcase for itself, and is anxious to get rid altogether of these birds of prey.

All the other important public questions, which are discussed every day in the papers, will, I doubt not, be taken up heartily by the people. Of these, the *repeal of the taxes on knowledge* ought to take the lead. In fighting for the welfare of our country, nothing is so important as facility of communication. *A removal of all taxes pressing upon the labouring class and upon trade, and the substitution of a property tax—the repeal of the corn laws*, coupled with the removal of many of the burdens unnecessarily laid upon agriculture—*the election of magistrates by the people—the revision of the criminal law, and the cheapening of all legal proceedings—the abolition of the Bank and East India monopolies—the extinction of Colonial Slavery—and a great reduction in the national expenditure*—are all questions of importance. Delay, delay, will doubtless be the cry of the ministers, as it always has been ; and unless the country push hard, all the session will be spent upon two or three of these subjects, and perhaps end with some half measures. Immense difficulties stand in the way, owing to the interest which many have in existing abuses, and therefore the most determined efforts will be requisite. Let the people, to a man, bestir themselves, and petition, and petition again, till the echo of their voice reverberate in a code of just and salutary laws. The success of national reform is slow, but it is *sure* ; and though we may have to experience the chagrin of frequent disappointments, we must not give up a good cause. Let us respect the laws, proceed in a peaceable and constitutional way, and our success is sure to progress in proportion as our efforts are supported by intelligence and good conduct. I have no feeling of despondency, for I conceive that our position now for a national regeneration is better than it has been for many years.

VARIETIES.

PATRONAGE.—To show the deception of *mere names*, and that the world is ruled by *sounds*, I may mention, that though the prosperity of several Temperance Societies has been puffed abroad, from the circumstance of the Bishop of Chester becoming "patron," there was not in Chester, where his Lordship resides, till Thursday last, any Temperance Society ; and

that, to impartial judges, it appears one of the most dissipated places in the kingdom. Would not the patronage of *real effort at HOME* be much more valuable than the sound of his name in distant places? Instead of a page or two filled with honourable names, as presidents and vice presidents, patrons, and honorary members, belonging to a society, I would rather see its renovating effects in the different departments of society, even though the highest official individual was a fisherman.

DUTY ON SOAP—Whatever duty is repealed, or whatever duty is retained, I hope the legislature will see the importance of repealing the *whole* of the duty on soap. It is a grievous impost upon every poor family, and operates as a bonus for filth and disease. I can speak from personal observation, that no repeal of taxes affecting the working class, so far as the amount goes, would be as acceptable as that of the duty on soap. Fortunately we have now a great number of members returned by the "commons" instead of by nomination, and these, generally, have not only had an opportunity of actually seeing the condition of the poor, but have promised to try to remove the burdens of the working classes. Ministers, by the passing of the "beer bill" and other measures purporting to be for the good of the poor, have proved either their ignorance or insincerity; but I hope we have now established a pretty good medium through which to correct their errors. How hard it is, that when a poor woman has bought a pound of soap to wash the poor clothing of her children, the exciseman should come and take half of it, and distribute it to those who are wallowing in wealth and luxury!

COCKINGS.—I copy the following, which relates to a practice that has long been a disgrace to Cockerham. Are there no civilized men in that neighbourhood to speak to the inhabitants to induce them to abandon so cruel and barbarous a practice? Where is the minister of the parish? Could not he preach against this practice the day before, and use all his influence to put a stop to it?

"A long main of cocks will be fought at Cockerham, on Monday and Tuesday, the 4th and 5th days of February next. The stake is half a guinea for each cock, and every winning cock will receive one guinea. Stags and blinkers allowed two ounces. The cocks are to fight in round steel spurs; and if any dispute arise to be determined by cock law.—Parkinson and Hodgson, feeders.—The cocks are to be taken up on or before the 24th or 25th of January."

COMICALITIES.—A second issue of the "Comicalities" from "Bell's life in London," I perceive is beginning to grace, or rather *disgrace* the windows of some of the booksellers. They are also puffed in almost all the papers. They constitute the very mirror of licentiousness, and by the facetious dress they assume, are dangerous in the extreme to our youth. I am sorry to find it stated, that 128,000 copies have been sold of part the first. What a pity that any man should find his interest in a course calculated to corrupt the people.

A FINE REPLY.—A gentleman visiting the Deaf and Dumb Institution at Paris, asked one of the pupils the following question: "What is eternity?" and received for answer, "It is the life-time of the Almighty."

DUELLING.—By the Mexican laws, if a man kills another in a duel he becomes answerable for all his debts. If we had a similar law for Great Britain and Ireland, "affairs of honour" would be of rare occurrence.

HONESTY.—When Major Cartwright was solicited for his vote by a personal friend,

who was a candidate for an English county, he replied, "No. Ask me for my personal service, ask me for my purse, ask me for anything that is my private property, and you shall have it; but, considering the principles which you entertain, I cannot give you my vote, for that belongs to my country."

PROBABLE.—A story is current in this city (Chichester) of a dignitary of the church complaining to his bishop that he could not live upon his income (nearly £1000 a year.) His lordship is reported to have said, "You had better be quiet: it is possible you will be compelled ere long to live upon a much smaller sum."—*Brighton Guardian*.

Goon.—The following instance of honesty, and in a pauper, has been handed to us: the orthography is preserved:—"To Mister Wheeler, Overseere.—Sir, when I came to reckon my money, I found I had received one sixpence to much, which I have returned by the bearer. Your humble servant, Cathrine Ward.—Allms-houses, Thames Ditton, Dec. 1832.—*Liverpool Mercury*.

A NEGRO'S ANSWER.—A planter in St. Domingo was one day disposing of a horse to a neighbour, and being questioned by the purchaser regarding its qualities, among the rest whether it kicked, the disposer replied it was the quietest beast imaginable. He had, however, hardly used the expression when it flung up its heels to the danger of the bystanders. The purchaser being irritated at the duplicity of the other, reproached him with his intended deception, when, to substantiate the peaceful character of the animal, he called one of his slaves, and demanded of him if he ever saw this fine animal kick before. "O, no, massa, smartly answered the Negro, "me never saw him kick before—always saw him kick *behind*."—*Chambers' Edinburgh Journal*.

We have heard of a much better answer of a Negro than the above. His master, who, when in his cups, used to amuse himself with asking Mungo questions, one day said to him, "Now, Mungo, if the Devil should come into the room, would he take you or me?"—"O massa, Mungo first, cause he sure of you any time."—*Liverpool Mercury*.

SPURZHEIM is dead; his own skull will now stand on his own table. He will lecture no longer, but be lectured over; and his successor will be able to point out the bump of phrenology at any rate, if there is one. To this complexion we must all come at last. As we have seen Spurzheim turn round the polished ivory of some illustrious unknown, the reverend idea has often occurred to us that his turn would come at length. Of course, he has bequeathed his head to his own collection, and his successor, next year, at the Crown and Anchor rooms, will garnish his address with an apostrophe to the mortal remains of the great master's cranium.—*London paper*.

THE YOUNG REFORMER.—Judge Burnet, son of the famous Bishop of Salisbury, when young, is said to have been of a wild and dissipated turn. Being one day found by his father, in a very serious humour, "What is the matter with you?" said the bishop; "what are you thinking and reflecting about?" "A greater work than the book you have written—the History of the Reformation,"—answered the son. "Ay, what is that?" asked the father. "The reformation of myself, my lord," replied the son—"that is universally allowed to be the best reformation which begins at home."

EVERY THING IN A HURRY.—In England, *time* is a revenue, a treasure, an estimable commodity. The Englishman may not be covetous of money, but he is supremely covetous of time. It is wonderful how the English keep to their appointments. They take out their watch, regulate it by that of their friend, and are punctual at the place and hour. English

pronunciation itself seems invented to save time: they eat the letters, and whistle the words. Thus Voltaire had some reason to say, "The English gain two hours a day more than we do, by eating their syllables." The English use few compliments, because they are a loss of time; their salute is a nod, or at the utmost a corrosion of the four monosyllables, "How d'ye do?" The ends of their letters always show more simplicity than ceremony: they have not "the honour to repeat the protestations of their distinguished regard and profound consideration" to his "most illustrious lordship," whose "most humble, most devoted, and most obsequious servants" they "have the honour to be." Their very language seems to be in a hurry; since it is in a great part composed of monosyllables, and two of them, again, are often run into one: the great quantity of monosyllables look like an abridged way of writing, a kind of short-hand. The English talk little, I suppose, that they may not lose time: it is natural, therefore, that a nation which sets the highest value upon time should make the best chronometers; and that all, even among the poorer classes, should be provided with watches. The mail-coach guards have chronometers worth eighty pounds sterling, because they must take care never to arrive five minutes past the hour appointed. At the place of their destination, relations, friends, and servants, are already collected to receive passengers and parcels. When a machine is so complicated as England is, it is essential for every thing to be exact, or the confusion would be ruinous.—*Count Pecchio's Observations on England.*

GREAT MEN IN ENGLAND.—There is no tomb so vast as London, which swallows up the most illustrious names for ever: it has an omnivorous maw. The celebrity of a man in London blazes and vanishes away like a firework: there is a great noise, numberless invitations, endless flattery and exaggeration, for a few days, and then an eternal silence. Paoli and Dumourier, after having at their first appearance made a crash like thunder, when they died excited no more attention than a falling leaf. General Mina, when he landed at Portsmouth, was carried to his hotel in triumph, and deafened with applause, for a month together, at the theatre in London. He was more famous than the Nemean lion. What then? He fell very soon into oblivion, and the grave closed over his name. The English people are greedy of novelty; childish in this alone, they make no great distinction between good and bad—they want only what is new. They pay for the magic lantern, and pay well, but they always want new figures. To feed this insatiable whale, that always pants with open jaws,

"And after meals is hungrier than before,"

toil incessantly journalists, engravers, historians, travellers, philosophers, lawyers, men of letters, poets—ministers with schemes for new enactment—the king with schemes for new palaces and buildings, and the liberals with schemes for parliamentary reform.—*Ibid.*

TEMPERANCE IN THE AMERICAN ARMY.—The following order from the Secretary at War will serve to show the influence of Temperance Societies on the measures of the American government.

"The Secretary of the War Department has issued the following order, dated Nov. 2:

"1. Hereafter no ardent spirits will be issued to the troops of the United States, as a component part of ration.

"No ardent spirits will be introduced into any camp, fort, or garrison of the United States, nor sold by any sutler to the troops. Nor will any permit be granted for the purchase of ardent spirits."—*Journal of Humanity.*

MOST IMPORTANT PROHIBITION.—“The Board of Health of the city of Washington, at a meeting on the 14th ult., passed a resolution declaring the vending of ardent spirits, in whatever quantity, to be a *nuisance*, and directed the sale of it to be discontinued for ninety days.”—*Temperance Recorder*.

PATRIOTISM.—An old man of more than fourscore years, afflicted with a bodily infirmity for which he had been advised by a physician to use ardent spirit as a medicine, was presented with a constitution of a Temperance Society, on the plan of abstinence. He read it, and said, “That is the thing to save our country; I will join it.” “No,” said one, “you must not join it, because ardent spirit is necessary for you as a medicine.” “I know,” said he, “that I have used it, but if something is not done, our country will be ruined; and I will not be accessory to the ruin of my country. I will join the society.” “Then,” said another, “you will die.” “Well,” said the old man, in the true spirit of 1776, “for my country I can die;” and signed the constitution, gave up his medicine, and his disease fled away.—*American Report*.

NOVELTIES.—No nation, I think, can be more fond of new things than the English are; they will gaze and look upon a foreigner as if he had dropped down from the moon; and I have often been amused at seeing what a number of people a monkey, riding upon a dog, will collect in the streets of London, although such a thing may be seen almost daily. *Rahkewagonaby, an Indian Chief's opinion of the English.*

AVARICE.—Their close attention to business, I think, carries them too much to a worldly mindedness, and hence many forget to think about their souls and their God, and are entirely swallowed up in the cares of the world. Their motto seems to be, “Money, money; get rich and be a gentleman.” With this sentiment, they all fly about in every direction, like a swarm of bees, in search of that treasure which lies so near their hearts.—*Ibid.*

RECIPE FOR TWENTY-FIVE GALLONS OF GIN.—1½ ounces of salts tarter, 1½ ounces roach allum, 20 ounces English juniper; then boil one ounce best white pepper for half an hour in a pint of water, and mix them together. Mr. B. Allingham, a proprietor of patent medicines, states that the mixture in the recipe is not at all injurious. It was common enough for publicans to “make up” their gin, or else they could not sell it so low as they did: for they bought at 8s. 6d. per gallon, and sold it at 6s. 8d.

THE EXAMPLE OF JESUS.

Perhaps you have been wronged, or disgraced, or persecuted; and how shall you conduct yourself under these aggravated evils? “Look unto Jesus,” and take instruction from his example. You see in him no boiling indignation, no impatience of revenge, no returning of malice for malice. But his spirit, though oppressed, still retains its serenity, and turning from the injustice of man, finds repose on the justice of God. Be not you then impatient. Be not you overwhelmed by passion or despair. Your sufferings cannot compare with his; and shall you not at least strive to bear them like him? You cannot meet equal injustice; and will you not seek at least for equal composure? Behold him, who had spent the faithful days of a laborious life in doing good; whose only care was to benefit mankind; and who displayed an extent of active benevolence never before even imagined; yet assailed by those very persons for whom he had been labouring, cruelly arraigned before

an unfeeling tribunal on a false pretence, and subjected to all the ignominy and torture of a mock trial—smitten—buffeted—scourged—derided—insulted—dragged away to a lingering and disgraceful death. Have you endured hardship and injustice to be named with this? Yet no murmur escapes him—no passion ruffles his composure—no resentment flashes from his meek and supplicating eye—no accent of wrath or threatening comes from his oppressed and dying bosom; but even in the last moment of mortal agony, he lifts his compassionate voice in a prayer of mercy—“Father, forgive them, for they know not what they do!” In the hour of suffering and despair, reflect upon this scene; try if you cannot catch something of the spirit of your master, and bear your trial like him.

Perhaps you have afflictions of another kind. Calamity and death visit your dwelling, and the lights in which you rejoice are quenched by your side. Your friends are removed, your hopes are destroyed, and you sit in thick darkness, desponding and alone. Here, too, the example of Jesus may cheer and sustain you. Look therefore to him. Call to mind the instructions which he, the author and finisher of your faith, has given concerning the goverment of your Father, and the purposes of his providence. Call to mind, also, the day when he bore the calamities which God had appointed him; when he was emphatically “a man of sorrows and acquainted with grief;” when he might have cried to you, and said, “Come and see, all ye that pass by, if there be any sorrow like unto my sorrow.” Yet you see him, not giving away to the grief, not overcome by the sorrow; but struggling against it; looking up to God with serene and holy trust; casting his spirit on his Father with unrepining and tranquil submission:—“The cup which my Father hath given me, shall I not drink it?” This is no example of unfeeling composure, of Stoical insensibility, of unnatural fortitude. Jesus struggled—even to an agony—that he might attain it. Go, heart-broken mourner, and do likewise. Go as he did, and pray—not once, but twice and thrice; and God will answer you too, by “an angel from heaven to strengthen you”—not indeed in a visible form, but in an inward peace. It is no sin to mourn and weep. Jesus wept. The sin lies in refusing to look for comfort, in obstinately murmuring against the hand of God, in complaining of his severity. Jesus even prayed that “the cup might pass from him.” But not repiningly, not rebelliously. He added, with filial submission, “Nevertheless, not my will but thine be done.” Brethren, this example is of infinite worth to us. Dwell upon it in the day of your sorrow. Imitate it in the hour of your trouble. You will not fail to attain something of the peace which the Saviour promised to his followers, and which God gives to all those, “whose hearts are stayed on him, and who trust in him.”—*Ware.*

ROBBERIES AND OTHER DEPREDATIONS.

The following is a list of “**ROBBERIES AND DEPREDATIONS**,” taken from the Morning Chronicle of January 4. If in a single paper we find so long and dreadful a catalogue of crime, what must be the weekly amount, if collected from all the papers in the kingdom, added to that which is not permitted to meet the public eye? Is this Christian England? Is this the land of bibles? Is this the country described as “the envy and admiration of the world”? Let the following specimen answer.

Stolen, on Tuesday morning, between eight and eleven, from the neighbourhood of Grosvenor-square, between 70*l.* and 80*l.* in notes and cash, and jewellery, consisting of almost every description of ornaments in brilliants, emeralds, sapphires, &c. &c. amounting in value

to several hundred pounds. One of the rings had inscribed on it, "Lady Ann Finch, obit. 93." One hundred pounds reward has been offered.

Stolen from the dwelling house of John Mitchell, Esq. 19, Circus, Bath, a large diamond cross, various pearl necklaces with diamond clasps, and an immense variety of all descriptions of rich and valuable jewellery. The property is valued at nearly 2000*l.* A reward of 100*l.* has been offered for the apprehension of the thieves, and a further reward of 500*l.* on recovery of the property.

An Irishwoman, named Hannah Atkinson, servant to Mrs. Haydon, of the Flying Horse, in Oxford-street, absconded on Sunday, and took with her three notes for 100*l.* each, two watches, two silver snuff-boxes, with the words, "Though fate may bind you to another, yet still remember me," in the inside of one of them; seven or eight rings and brooches, a bag containing about 35*l.* in gold and silver; the probate of Mr. Haydon's will, and the license of the Flying Horse; together with other property. The husband of Atkinson deserted from his regiment on the day previous to the robbery; and it is supposed they have gone off together to Bristol.

Stolen, from the premises of Mr. Gates, 6, Little St. James's-street, seven sovereigns and some silver, some plate, wearing apparel, and other property.

On Tuesday evening, the house of Mrs. Footman, at Stratford, Essex, was entered by means of skeleton keys, about £8 in money, various articles of plate and apparel carried off.

On Tuesday evening, the house of Mr. Drabble, Alfred-place, Old Kent-road, was entered by false keys, and various rings, a watch, and a number of articles of jewellery stolen.

On Tuesday evening, the apartment of Mr. Barroll, 16, Carey-street, Lincoln's-inn-fields, was entered by means of skeleton keys, and a quantity of plate, a watch, jewellery, and other property, to a large amount in value, carried off.

Stolen, on Sunday, from the house of Mr. Wade, Tollington-park, Islington, four or five dozen knives and forks, some plate, twelve pairs of boots and shoes, and other property.

The house of Mr. Hoare, baker, 139, Brick-lane, Bethnal-green, was entered by means of pick-lock keys, and about five pounds in cash, some jewellery, &c. stolen.

The house of Mrs. Smith, Surrey-square, Old Kent-road, was entered at the attic window, from an empty house adjoining, and a lady's gold watch, set round with pearls, two gold seals, and some jewellery carried off.

An entrance was effected, by means of skeleton keys, to the house of No. 36, Guildford-street, Russell-square, and five pounds in cash, a silver watch, a quantity of linen and wearing apparel, and many articles of jewellery stolen.

On Tuesday evening, between eight and nine o'clock, an entrance was effected to the house of Mrs. Hughs, Old King-street, Deptford, from an empty house adjoining, during the absence of the family at chapel, and forty sovereigns and a silver spoon stolen.

A trunk, containing two gold watches, a gold chain and locket, and a variety of other property, was entrusted with the driver of the cabriolet 112, to convey from Muswell Hill to Chatham-place, Blackfriars, with which he absconded, sending home the cabriolet.

A reward of 100 guineas has been offered by government for the apprehension of the parties who assaulted Mr. James Spink, of the Abey-house, near Leeds, York, and robbed him of two 5*l.* notes, some silver, and his watch.

The counting-house of Messrs. Cooper and Moreland, 49 Old-street, St. Luke's, was entered, and 35*l.* in copper stolen.

Stolen from the shop of Mr. Spooner, a linen draper, in Chiswell-street, a piece of Gros de Naples silk, about 62 yards. A tall woman, of dark complexion, is supposed to be the thief.

Stolen, near the Elephant and Castle, a portmanteau box, containing two £1. banknotes, and other property, belonging to Mr. Payne, of Sydenham.

James Masters, late of 19, Peter's-lane, Cow-cross, has absconded with linen, sheeting, and other property, with which he was intrusted by Mr. Owen, to take to Liquorpond-street.

STOLEN HORSES.—The following horses have been stolen since our last account:—From the Lordship of Whissendine, near Melton, in the occupation of Mr. Flora, a bay nag horse, rising 3 years old, with a white star in the forehead.—From a stable in Chain-lane, near Knaresborough, a brown mare, with four white fetlocks, the property of Mr. Simpson.—From the premises of Mr. Brooks, at Gowdall Broach, near Snaith, York, a dark bay horse, 7 years old, with a little white round his eye.—From Acre-lane, Clapham, Surrey, a brown mare pony; she has got a splint from a kick, on the outside leg; the property of Mr. Taylor.—From a stable at Burghelere, Hants, near Newbury, an aged bright bay gelding, the property of Mr. F. Hearne.—From a stable belonging to Mr. R. Bradfield, of Shenton, Leicester, a black cart mare, with a blaze in the face.—From a field at Sculcoates, near Wakefield, York, a bright bay colt, rising 4 years.

LICENTIOUSNESS OF THE PRESS.

The extensive circulation of newspapers is a sure criterion of the *mental* activity of the people of this country, but by no means of the advancement of moral principles and virtuous habits. This is certain from the circumstance, that the most licentious papers usually command the largest sale. The "Life in London," an abominable print, has an amazing circulation, whilst others of a similar character are sought after in proportion as they publish anything that is vile and destructive to virtue and religion. The press is degraded by adventurers, who constantly prostitute their talents for gain. Knowing the depraved taste of our immortal population, they suit their article to their readers, and are thus openly, and with an unsparing hand, sowing and watering the seeds of moral deformity. Rapes and every obscenity are published to pander to the corrupt tastes of their readers. A bit of a paper in Manchester, called "The Squib," not worth a farthing, I was told, circulated 2,000 copies at the charge of 2d. The slang style and the vitiated taste exhibited in the following extract from the Morning Chronicle, which happens to be before me, is a specimen of what we constantly meet with, and which cannot be too strongly condemned.

THAMES POLICE.—INNOCENT AMUSEMENT.—Yesterday, Maria Anderson, a little stout built female, was charged with biting off part of the right ear of Sarah Creed. Both parties are yoked to dustmen, and a grudge has long subsisted between them, in consequence of Mrs. Creed entertaining "a mutual jealousy of Mrs. Anderson." They quarrelled at a public-house at Shadwell, when they "agreed to have a turn up." Mrs. Anderson being a "dab at milling," pounced on her rival, and having "floored" her, she stepped upon her stomach, and "danced a hornpipe in good earnest," so as not "to leave a breadth of hare in her."—Mrs. Creed at length got up, and she seized hold of her antagonist's "harm" with her teeth, so as to make her "beller;" but Missus Anderson recovered her

"pleasure of mind," and she speedily inserted her teeth in Mrs. Creed's ear, and shook it like a terrier. One of the witnesses said poor Mrs. Creed was "terribly slaughtered," and they thought Mrs. Anderson "had bolted part of her right *here*."—Mr. Broderip fined the defendant five shillings, but not being able to pay it, she was committed to prison. She was taken out of the office exclaiming, "I'll serve her out when I catch her; I'll bite t'other ear off, she may take her davy."

THE CLAIMS OF DISSENTERS ON A REFORMED PARLIAMENT.

The happy extension of the elective franchise, effected by the reform bill, has at length convinced the nation of the numerical strength and moral influence of the Protestant Dissenters of England and Wales. Having inherited the principles of their persecuted and illustrious forefathers, the truest patriots and the holiest men of their times, modern Dissenters have pursued, amidst many difficulties and reproaches, the great objects they have in view, perfect freedom of religious opinion, the scriptural education of the poor, and the diffusion of the gospel throughout the empire. The time has now come when they may hope to commence the harvest for which they have so long laboured, and it seems to be both a point of honour and a matter of conscience, that they should claim the following measures:

1. *The entire repeal of all the obsolete penal laws affecting religious liberty.* The various intolerant laws which still disgrace the statute-book should be obliterated by a single vote.
2. *A national system for the registration of births.* Although the present system of registering baptisms at the parish churches is notoriously defective, yet, as it has pleased some of the judges to give very questionable preference to those registers, many Dissenters are left in a state of anxiety concerning the property of their children. This should be obviated by a general system of registering *births*. For what have courts of law or parliaments to do with the *baptisms* of infants or adults?
3. *An alteration in the laws relating to marriage,* by which Dissenters may be delivered from a constrained service, that most of them regard as absurd, if not profane. The purely civil nature of the marriage contract, as far as the state is concerned, should be distinctly avowed, and each party be left to celebrate that contract in the way most congenial with their religious convictions.
4. *The right of interment in the parish church yards with their own forms of funeral service.* Multitudes of the Dissenters have family vaults and graves in the parochial grounds, and they must either separate their kindred in death, or submit to hear the service of a church to which they do not belong, and which, it may be, is doubly offensive, by declaring, concerning the departed, what the mourning friends cannot believe to be true. The right of burying their own flock in the parish church yards has been conceded in Ireland to the Romish priests, and surely the Dissenting ministers of England have at least equal claims to the same privilege.
5. *Relief from the church rates of their respective parishes.* Whatever may be thought of the question of tithes, it is obviously unjust to burden Dissenters with the expences of the public worship of another community, when they have to support their own. Surely the charge of washing surplices, with all the other items of a churchwarden's account, may be fairly paid by those who are benefitted by the services to which they belong. The Dissent-

ers build their own chapels, pay their own ministers, support their own charities, and may well be excused that burden also.

6. *The right of competing for literary honours at the Universities without conformity.* At the present time, subscriptions, &c. meet the young collegian at every step, and he must either forego those honours to which every Englishman may lawfully aspire, or sacrifice his conscience, should he doubt. Surely it is too much, now-a-day, to urge that no man shall be acknowledged as possessing an honourable degree of learning, who will not bow before the church as by law established.

Let not the Dissenters be diverted from the steady pursuit of all the rights and privileges which belong to them as Englishmen, until they are fully restored, and the last remnant of ecclesiastical domination is swept away. They now possess the constitutional power to secure these blessings for themselves and their children: let them firmly use it, remembering that to enjoy these privileges they have only to will them!—*Congregational Magazine.*

TO THE RICH.

In the arrangements of Providence why are some permitted to be rich and others poor? Abundance of *wealth, influence, and leisure time* are given to some, of which the greater part of mankind are destitute—a distinction which, if properly improved, would produce the best results. But is this the case? Certainly not. The rich too often live to themselves, and make their own gratification and sensual enjoyments their main pursuit. Instead of employing your *time* in lounging, eating, drinking, gaming, revelling, hunting, racing, and all kinds of sensuality—instead of killing time by amusements, party visits, and the pursuits of fashion—consider what an invaluable blessing it is which is wasting every moment and carrying you on rapidly to the closing scene of your lives. Much of it has run to waste; redeem therefore, to the utmost of your power, the little that remains. Seize every opportunity of promoting the education of the young, of assisting the operations of every useful institution, and of furthering the welfare of society at large. Let reading, meditation, devotion, and the instruction of your domestics be unremittingly attended to, and see that the close of every day carries a good report to heaven. Spend much of your time in visiting the poor, defending the oppressed, and in relieving their distresses. If God has given you *wealth*, use it as He directs. Heap not riches together, neither spend them upon your lusts. Lay not up treasures for yourselves in this uncertain state, but as good stewards “be ready to distribute, and willing to communicate to all who need.” How God-like a work! HE gives us richly all things to enjoy, and can we be indifferent to the wants of others? If the sums spent by the rich in superfluities, in eating and drinking, which often produce pain, disease, and death, were spent in employing the poor, in feeding the hungry, clothing the naked, and instructing and reforming the vicious, what different results would be produced! If the rich would but allow themselves time for reflection, they would see that duty, interest, present peace, and future prospects, all say, “Feel for the poor; visit their habitations; afford all the assistance you can towards making society virtuous and happy.” The rich have great *influence* also. Unlike the poor, who live in obscurity, their example is extensively felt. They have extensive connexions, and are often made, directly or indirectly, the medium of extending religious establishments, dispensing justice, and of regulating the principles of the social compact. How important,

then, that this influence should be well directed! The happiness of millions depends upon it. To the poor, according to their station, they should be examples of sobriety, humility, and condescension; with their equals in rank, they should use all their influence in leading them from the love of ease, pleasure, and sensual indulgences, to the love of virtue and goodness, and to consider themselves as the guardians of the poor, without whose toil and labour they can enjoy nothing. Let the barbarous pleasures of the race-course be exchanged for the pleasures of religion; the tavern and the drawing-room, for the education of the people; and the pride of equipage, and the vanity of fashion, for the humble and useful labour of bettering the condition of the people. Who are the rich? Short-lived, dying men! Thousands of them have lived and are forgotten: it is only the virtuous that deserve to be remembered. Though sheathed in gold and honoured with funeral pomp, the rich, in the grave, are levelled with the poor; they are but dust and food for worms. Here distinctions cease, and at the great day of accounts, it will not be according to our *wealth*, but according to our *works*, that we shall be judged. Glory not, then, in your *riches*, but use them with Christian liberality. Let your *influence* and *leisure time* also be devoted to the welfare of society, and to the glory of God.

FRESH CRUELTIES IN JAMAICA,

Communicated to a Minister in Manchester, in a Letter dated Jamaica, Sept. 18th, 1832.

On one estate, where we have members, the Negros since the rebellion have been compelled to work in the field from dawn to sunset, without intermission, not a minute being allowed them to eat or rest.—On an adjoining property, one of our members reproved the driver for profane language; this was reported to the overseer, and for this offence she was tied up to a cocoa nut tree, with her feet suspended above the ground, and kept in this painful situation from seven in the evening till eleven the next day, when she was taken down, and after receiving a SEVERE FLAGELLATION with the dreadful CART WHIP, was sent to work in the field.—About a month ago, while I was residing at Montego Bay, a gang of workhouse Negros were repairing the road opposite the house in which I lived. One morning I observed a decent looking man, with an iron collar and chain fastened to his neck, fainting, by the side of the road, apparently from exhaustion and want of blood, from a severe flogging he had just received. I called the driver, and offered to reward him, if he would allow the sufferer to be brought over, and take something to revive him. When he was brought over, I was surprised to find that he was one of our members, who had distinguished himself by his faithfulness and courage, in the *defence of his master's property during the insurrection*. On inquiring what had brought him into the circumstances in which I saw him, he told me (and I have no reason to doubt his statement) that on account of the cruelties of the overseer, a number of Negros had fled into the woods: to revenge this, the overseer had taken away and spoiled the goods of the fugitives, and without any provocation had entered the house of this man, and deprived him of his little property, and spoiled his furniture, whilst he was at work on the estate. On hearing this, he went to the overseer to inquire the reason of it; but the overseer answered him by calling him a *rebel* and a *sectarian*, and beating him severely on the face with his fists, to which the poor man's bruised and swelled face bore ample testimony. Not satisfied with this, the overseer sent him to the cage, and lodged a complaint against him, before a magistrate, by whom he was

sentenced to receive *three hundred lashes*. This sentence had just been carried into execution when I saw the poor man fainting by the road side, after which a collar and chain were fastened to his neck, and he was sent, with his flayed back and clothes soaked in blood, to labour in the streets!

PENAL LAWS.

TO THE EDITOR OF THE MORAL REFORMER.

Sir,—A reform of the criminal laws of England is loudly called for. Like the laws of Draco, they have been justly said to be written in blood. To the humane and reflecting it has long been matter of astonishment, that they should have remained in a great measure unaltered until now. Is it not surprising, that England, distinguished as she is among the nations of the earth, should have a severer criminal code than any other nation in Europe? I am aware that few of those capitally convicted undergo the sentence of death. Of what use, then, is it to retain laws which are seldom or never enforced? This feature in our criminal laws has been defended by Dr. Paley with his usual ability. His chief argument is founded on the necessity of such severity for the security of property. I doubt, however, whether this end of legislation is answered by the mere existence of many, and occasional execution of some, of these laws. For Paley has justly remarked, that "the certainty of punishment is of more consequence than the severity."

The grand object of legislators should be, the prevention of crime. How far, then, is this end promoted by the existing criminal laws? Do not public executions, by their frequency, lose their effect? Is it not a fact, that many go from these awful scenes to the commission of fresh crimes? Thus, they are not merely viewed with indifference, but with absolute recklessness. As the uselessness and impolicy of these laws are becoming more evident, I will not say any thing more on this part of the subject, but make a few observations on their injustice.

In the Temperance Magazine for October there is a well-written article on "Intemperance as it affects legislation," in which the writer argues from the sixth commandment that it is unlawful to take human life, even for murder. On this subject I know there will be a difference of opinion. His arguments are deserving of serious consideration. If, however, the unlawfulness of taking human life for murder can be shown from Scripture, its injustice for any other offence is clearly established. I am glad that some improvement has lately been made in the laws respecting forgery. Much remains however to be done.

One objection against the abolition of the punishment of death for heinous crimes may be made from the want of a punishment between transportation and death. This objection, however, loses its weight when we consider that "the proper end of human punishment is not the satisfaction of justice, but the prevention of crime." I should rejoice to see the plan of solitary imprisonment, which has been tried with success in some parts of America, adopted in this country. There is no plan yet adopted for the reformation of criminals which is so likely to succeed as their confinement in separate apartments.

It is hoped that a reformed parliament will direct their attention to the amelioration of our penal code.—Should these remarks be considered worthy a place in your useful periodical, their insertion will oblige

Yours, respectfully,

JUVENIS.

THE BRITISH RIVER OF DEATH,

"Three feet deep, sixty feet wide, and eighty-four miles long," constituting the estimated quantity of intoxicating liquors annually consumed in the United Kingdom.

Dread River! on thy burning shore,
 What flowers can blow, or songsters warble?
 The voice of virtue is no more,
 And "hearts of flesh" are turn'd to marble!
 Dread River! who can think of thee,
 And that *fair* land which thou art blighting,
 Nor wish the people, rich and free,
 No more in thy *foul* stream delighting?
 Dread River! on thy fatal banks
 What thousands *roam* to *sip* thy waters!
 All sexes, ages, parties, ranks,
 Of *sad* Britannia's sons and daughters!
 England! what though renown'd in arms,
 And Mistress of the roaring billow,
 Intemp'rance fills thee with alarms,
 And makes thee tremble on thy pillow!

E. MORRIS.

VERSES,

Composed by a Member of the Preston Temperance Society, and sung at the Tea Party, on Christmas Day.

REVISED.

Friends of sweet and social glee,
 Friends of true hilarity,
 Friends of peace and harmony,
 Join our festive band.

Rude uproarious revelry,
 Dire and drunken devilry,
 Hence for ever banish'd be
 From our native land.

Sire and son together join,
 Peer and peasant intertwine,
 Prince and people now combine,
 A patriotic throng.

Feast of reason, flow of soul,
 Supersede the madd'ning bowl,
 While instructive precepts roll
 From each gladden'd tongue.

Brandish'd arm and phrenzied eye,
 Loud and reckless blasphemy,
 Force no more the deep-fetch'd sigh
 From our faithful wives.

Pure, refin'd domestic bliss,
 Social meetings, such as this,
 Banish sorrow, cares dismiss,
 And cheer all our lives.

Temperance flag is now unfurl'd,
 May it float around the world,
 Till the foe is headlong hurl'd
 From all mortal sight!

Drive the demon from his stand,
 Spurn the foe from every land,
 Sink him—crush him—heart and hand—
 Down to endless night.

J. Livesey, Printer, Preston.